

EAGLE'S EYE

Indian Education Department



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Spring Term 1982

Lamanite Generation Has Successful Trip To China

By Ken Sekaquaptewa
Guest Writer

The Chinese people in the People's Republic of China knew there was something different about this group of Americans with black hair and dark skin.

And once they had the opportunity to witness one of the Lamanite Generation's colorful and fast-moving shows, or merely talk to members of the group at the panda cage in the Peking Zoon at the Great Wall or the Forbidden City, the Chinese knew that the special spirit of love and brotherhood that was shared truly crossed all cultural and political boundaries.

During their recently completed six-week tour of Hawaii, Taiwan, the Philippines, Hong Kong, and the People's Republic of China, the Lamanite Generation performed to packed audiences in 22 performances, with appreciative viewers and reviewers praising the groups colorful traditional costumes, fast-moving and varied songs and dances, and warmth and friendliness of the cast members.

Developed by Artistic Director Janie Thompson, the show was highly acclaimed everywhere the group went, as audiences were amazed and intrigued by the cultures of the American Indians, Latins and Polynesians presented in the two-hour show.

The 30-member cast had a tech crew of five, accompanied by Miss Thompson; Tour Manager George Bowie (BYU Public Affairs) and his wife, Lorna; Cultural Advisor Gary Williams (Asian and Slavic Languages) and his wife, Marietta; Photographer Mark Philbrick (BYU Public communications) and his wife, Peggy; Technical Advisor Bob Fagan (Music Department); and Public Relations Director Ken Sekaquaptewa (Indian Education Department) and his wife, Lynne (both of whom also performed in the show).

Continued on Page 6



Having what some called the most successful trip ever, the Lamanite Generation has its picture taken on the Great Wall of China during its recent tour there. (Photo by Mark Philbrick, BYU Public Communications)

First Indian Woman Graduates In Law

Twenty-two years ago, a young Seneca Indian woman arrived at Brigham Young University. She was one of about 30 American Indians then registered at the school.

Today, Carolyn Seneca Steele is the first Indian woman to graduate from the J. Reuben Clark Law School at BYU. She moved to Boise recently and is preparing to take the Idaho bar exam.

Those years between 1960 and 1982—from her first day of classes until she received her law degree—have been filled with many accomplishments.

In 1964 she earned a bachelor's degree in English, then a master's degree in counseling and guidance in 1968, and taught school for several years. She is married and has three school-age children.

"I decided to pursue a degree in law because I like the way lawyers are trained to think," Mrs. Steele said. "They are very analytic and creative—and I wanted to learn that skill."

"However, my greatest concern was that my children—who were ages 12, 9, and 8 when I started law school—didn't suffer," she noted. "And I don't think they have. They have learned to be much more independent than they were, and they have a sense of autonomy I feel is important."

Proof of this is in the pudding. Middle daughter Annarae

was awarded the "Hope for America" award in her sixth grade class this year. Eldest daughter Michalyn was chosen the "Outstanding Student" in her ninth grade class.

Of her husband, Lynn, Carolyn said, "He has been very tolerant and understanding. He's a very special man. Not many men would put up with the time I've had to spend studying."

Presently, Lynn is a partner in a successful family business in Boise and has been president of the BYU Lamanite Branch during the past two years. Carolyn has also served on the board of BYU American Indian Services during the past two years.

While she was attending law school during the past three years, Carolyn spent nearly 60 hours each week studying for the

difficult classes. She resorted to wearing earmuffs to keep out the noise when she studied at home.

One's study of the law is never really finished, she commented. "I had to decide when I had done all I could do and go with that much. Many times I studied far into the night when everyone else was in bed."

Education has always been an important part of Carolyn's life. Her father has been instrumental in establishing a foundation which provides scholarships for the whole Seneca tribe in upstate New York.

Carolyn's brother is Martin Seneca, also a BYU graduate, who earned a law degree elsewhere before the Clark Law School was established. He was former commissioner of Indian Affairs in Washington, D.C. A sister (mother of six children) is currently in the top 10 percent of her law class in Jackson, Miss.

Continued on Page 7

A Record for Summer

By Mary Whitehair

A record number of nearly 80 Indian students from across the United States and Canada will participate in the annual summer orientation program from June 28 to Aug. 19.

Dean Rigby, faculty coordinator and assistant professor in the Indian Education Department, is working with a staff of students to help the new freshmen with a wide variety of activities in addition to classwork.

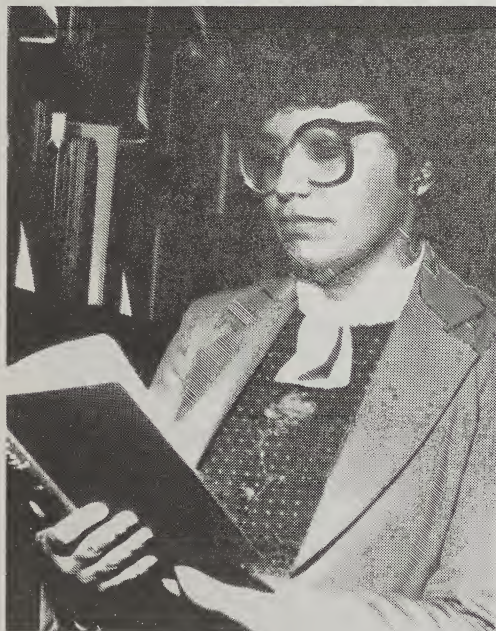
Assistant director is Romona Nez, a BYU graduate student; four students counselors are Lucille Dixon, Al Roy, Cheryl Tolina, and Ed White.

During the eight-week term, the new freshmen will take a variety of academic classes, go on weekly field trips to such places as local industries, the American Fork Training School, Manti Pageant, and Temple Square in Salt Lake City.

Rigby said that students will receive first-hand experience in camping and hiking with a special survival trip in near-by mountains. Only one-third of the group will make the trip at one time.

Students will also attend special firesides sponsored by the Tribe of Many Feathers and various social activities. They will receive tutoring and other study aids during the term.

Rigby said that the orientation which is funded by donations to the department, is designed to help freshmen students prepare for college and earn extra credit hours during a time when there are fewer students on campus. Special courses will be given on selecting major courses of study as well as careers.



Carolyn Seneca Steele, the first Indian woman to graduate from the BYU Law School, spent many hours in the library preparing for class. (Photo by Hal Williams)



Artist William Hatch adjusts the painting of dancer Harold Cedartree hanging in the Indian Education Department office. (Photo by Mary Whitehair)

Eagle's Eye Staff Produces Spring Paper

The Eagle's Eye staff for spring term has been organized, under the direction of co-editors Mable Franklin and Mary Whitehair, and instructor Hal Williams.

Mable, a Navajo from Cameron, Ariz., is a senior majoring in horticulture, with a minor in Native American Studies. Mable enjoys all sports, gardening, and anything she can do with her hands.

Mary is a sophomore in fashion merchandising and a Navajo from Black Mesa, Ariz. She participated on the summer orientation of 1981 and enjoys photography, jogging, and sewing.

Hal Williams is instructor for the class. He is a journalist-

photographer who has written publicity for BYU for the past 13 years. This is his fourth year working with the students to produce and publish the newspaper.

Indian Office Now Open

LaDonna Harris, president of the American Indian Opportunity organization in Washington, D.C., has announced the office has opened its doors and is available for helping Indians.

The office can be reached by phone or mail as follows: American Indian Opportunity, 1140 Connecticut Avenue, Suite 301, Washington, D.C. 20036; (202) 463-8635.



Producing the Eagle's Eye newspaper for spring term were co-editors Mable Franklin (left) and Mary Whitehair and instructor Hal Williams.

Wm. Hatch, Indian Artist Supreme

William Hatch, an artistically gifted Navajo from Fruitland, N.M., recently had the opportunity to paint a portrait of Harold Cedartree, a renowned dancer and teacher of Indian dances.

William is married to Genola Clairmont and they have two children, Luana and William V. Hatch.

The painting which hangs in the Indian Education Department office, was done from a photograph that wasn't complete. The lower portion of Mr. Cedartree's legs and moccasins were not in the picture, and there were children standing in front of him so that his arms bussels were not in full view. Another aspect that had to be left to William's imagination was the type of background to have for the portrait. William says that he had to rely on the human anatomy to fill in the missing detail and his knowledge of Indian arts and crafts for the moccasin and arm bussels.

A senior in fine arts with an emphasis in painting, William will be graduating in August and has been accepted into the Masters of Fine Arts program at BYU. His final project will be shown Aug. 2-13 on the fourth floor of the Harris Fine Arts Center on the west wall.

Before he came to BYU he was encouraged to attend an art school—but because he desired an education, he chose to come to BYU. "I feel education is important. I could have gone to an art school and just concentrated on painting, but I felt I would be better off being educated in the various fields of learning. After all, the education you receive here on earth you will take with you when you leave this life."

Having parents that ran a trading post helped familiarize William with the different arts and crafts. He learned how the arts and crafts were made, and it taught him an appreciation for the Indian handicrafts.

An important individual who had influence on William's career as an artist was perhaps his father. "He would always draw as he talked to us, even if it were a simple task such as fixing a fence, he'd draw out how he'd want it to be fixed." Though his father is not a serious-minded artist, he had great influence on William just the same.

William draws mostly still lifes and portraits. He feels that coming to BYU gave him the opportunity to broaden and learn new technique from teachers. He also has had a chance to learn the history of art.

In the future he hopes to make a living from his painting. He has sold numerous paintings, but they have mostly been to those people he knew. He hopes to have an agent to do his selling so that he can have the time to do what he does best—paint.



William Hatch will receive his bachelor's degree in art this summer and has been accepted to graduate school. He stands by two of his paintings. (Photo by Mary Whitehair)

Few Indians Graduate From BYU Law School

By Mable Horsen Franklin
co-Editor

Each semester Brigham Young University admits about 500 Indian students and 175 for the spring and summer, each pursuing individual goals and degrees.

There is also another institution on campus—the J. Reuben Clark Building which houses the Law School.

The law School admits 150 students a semester and of these there are two or three Indian students. Lola Wilcock of the Law School's Admissions Office says, "We would like to have more Indians apply, but somehow we just don't get them."

The few Indians who have made it through the Law School now totals six since the school was opened in 1977. They are as follows:

Tom Garrow, a Mohawk who graduated in August of 1977 and is

currently in New York working with his tribe.

John Powles, and Onieda who graduated in April of 1979 and is currently in Wisconsin.

Les Reynolds, a Cherokee who graduated in April of 1979 and is now in Washington working with the Yakima tribe.

Tom Ekcohawk, a Pawnee who graduated in April of 1978 and is currently working in Denver with the Indian Resource Dept. of the United States Justice Department.

Larry Yazzie, a Navajo who graduated in 1978 and is now working with a law firm on the Navajo Reservation in Window Rock.

And the most recent of the graduates is Caroline Steele, a Seneca who graduated in April. She is getting ready to take her bar exam at the end of June and hopes to work in Idaho. (See story on page one.)

Currently attending the Law School is Frank Talker, a Navajo.

Eagle's Eye Staff

Co-Editors..... Mable Franklin
Mary Whitehair
Instructor..... Hal Williams
Advisor..... Dr. Jan Clemmer

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By H. Crawford



Elaine Cole

Deb Crowfoot

Rodney Cuny

Danielle Huddleston

Laura Ann Larkin

John Paul Lilly

Barbara Lujan

Franklin Mallahan

Henry Kinger Nelson

Winter Semester High Achievers Named To List

The high Achievers for the winter semester were those who received a GPA of 3.40 or better and carried 12 or more hours. These dedicated students are as follows:

Elaine Cole
Sophomore in Native American Studies, a Mohawk from Hogsburg, N. Y.

Nathan Cole
Sophomore in Native American Studies, a Mohawk from Orem, Utah.

Deb Crowfoot
Junior in Premed-Dent., Zool., a Blackfoot from Alberta, Canada.

Rodney Cuny
Junior in Zoology, a Sioux from Phoenix, Ariz.

Danielle Huddleston
Sophomore in Civil Engineering, a Sioux from Provo, Utah.

Laura Ann Larkin
Junior in Secretarial Technology, a Oneida from Depere, Wis.

John Paul Lilly
Senior in Psychology, a Laguna/Pueblo from Taos, N. M.

Barbara Lujan
Junior in Administration, a Taos, Pueblo from Taos, N.M.

Franklin Mallahan
Junior in Business Fundamentals, a Navajo from Crystal, N.M.

Henry Kinger Nelson
Sophomore in Civil Engineering, a Navajo from Winslow, Ariz.



Indians attending local high schools presented native songs and dances to schools in the area.

High Schoolers Have 'Mini' Generation

This year two Provo high schools had its own version of the famous BYU Lamanite Generation. Native American students of Provo and Timpview High Schools combined their talents and performed for local elementary schools and community groups in the area.

It all started with the librarian at Provo High School asking the Indian students to put on a program for the school's Indian Week. Deciding that they enjoyed putting on the program, the students desired to perform and share their talents with the community.

The program included various numbers from traditional

Native American dances to sign language performed to the music "Like Unto Us." They also featured the round dance that involved the audience and was enjoyed especially by the younger elementary students.

Overall the program was a success and all who saw it expressed delight for the students' efforts and talents. The students themselves benefited from the experiences. Michelle Spencer from Chinle, Ariz., LDS Placement Student attending Provo High, says, "I learned new songs that I might not have learned otherwise, and also I learned new aspects of Indian culture. For example, Indians

respecting the flag by the flag song."

For other students like Barbara Baker from Ganado, Ariz., also attending Provo High, commented that she enjoyed "learning new dances, the sign language and thought it was fun."

Speaking of the program, William Franklin, a tutor-counselor at Provo High School and Timpview, says, "It gave the students a chance to plan and carry out the program on their own. It was an opportunity for them to learn leadership skills and responsibilities. I mostly helped out whenever I could, but it was strictly their program."

Indian Families Planting Gardens

During the summer months, gardens have a special interest among students wanting to save money. Often times apartment living restricts families from growing a garden due to the lack of available ground in which to plant.

This year the BYU American Indian Services obtained a vacant lot on which a church building is to be built in the future and have made plots of land available to those interested in gardening. The lots are 30 X 50 ft., large enough to accommodate two families or plenty of room to grow an abundance for one family. The only stipulation, says Dr. Dale Tingey, AIS director, "Is that they use it and take good care of it."

In previous years the gardens have helped families enjoy

the "fruits of their labors." For many, this was their first garden and served as learning experience. "It was a lot of hard work but we learned from it," says Susan Dechene, whose family was able to have a garden in the past.

It also generated interest in being self-sufficient, and it helped develop some talents of farming. The vegetables planted were diversified according to the individuals wants and needs. This year, to help out the interested farmer, Dr. Tingey has made available a rotor tiller to help combat the hard labor. Along with that, he also has gallons of canned seeds for those serious-minded farmers.

"Being self-sufficient and developing our talents—whether it be farming, singing, or crafts—can bring us a harvest of blessings," he added.

Nine Indians Graduate In April

All the long hours of studying each day and night throughout the semesters have paid off for nine Indian students who graduated from BYU in April.

Four of the students received Bachelor of Science degrees: Colleen Compton, a Rosebud, majored in business management; Kevin Patrick Johns, an Oneida, majored in

zoology; Gary H. Nelson, a Navajo, majored in agricultural economics; Mary Sandoval Yazzie, a Navajo, majored in education.

Three students received Bachelor of Arts degrees: Wilson Yazzie Deschene, a Navajo, with a major in communications; Marie Robbins Morales, a Navajo, with a major in com-

munications; and Merlin Alex Pacheco, a Northwestern-Shoshone, with a major in history.

In the Associate of Arts (two-year degree category) two students received their degrees: Sharon D. Grosenback, a Pueblo, with a major in university studies; and Antonio Maybee, an Arapahoe, majored in family sciences.



Woody and Mable Franklin and son Robert (Babykins) use a tractor to prepare their plot for planting, while Norman Nez puts in his plants.

Lamanite Generation Tour To South Pacific, Taiwan, China

Photos by
Mark Philbrick
BYU

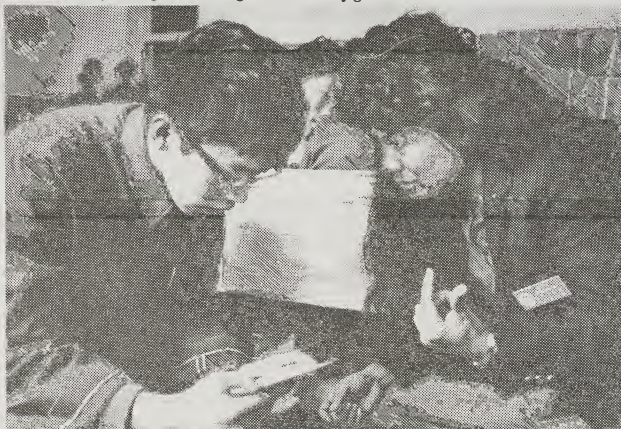
Public Communications



Cindy Young walks along with a friendly guide.



Elder and Sister Neal A. Maxwell with the children's park director.



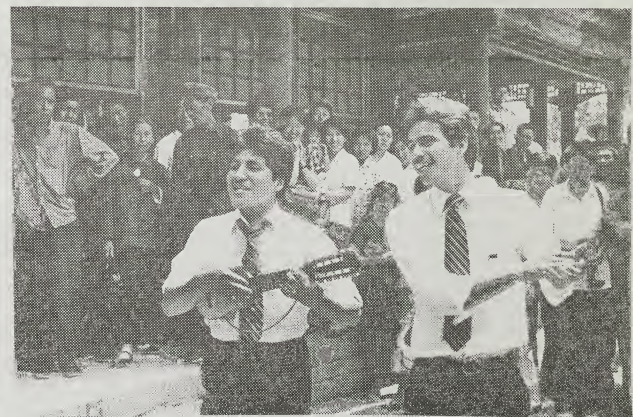
Passie Danielson tells about the Lamanite Generation.



The Generation performs in front of the Harbin Institute of Technology.



Justin Uale walks arm in arm with one of the guides.



Raul Ayallon and Frank Ruiz stir a crowd at the summer palace.



Ruth Gurola exchanges greetings with children.



A crowd gathers at the Temple of the Moon.



Phillip Lee greets people after the show.



The crowds loved the street performances.



Cindy Terry and others hand out BYU buttons at a show.



Ruth Guirola thanks a woman for coming to the show.



Frank Ruiz and Raul Ayallon get a crowd involved.



Ken Sekaqueptewa pins a BYU button on a youngster.



The crowd at the last performance at the Canton Memorial Hall.



Generation members ride the train in the children's park.

Generation To China

Continued from Page 1

In Hawaii they were performers as well as tourists as they visited the Polynesian Cultural Center and nearby sights, in addition to doing a show for an enthusiastic audience in the Cannon Center on the BYU-Hawaii campus.

The following day, the group marched and danced in the May "Lei Day" parade through the Waikiki area in Honolulu at the invitation of local Indian organization, and then performed for another appreciative audience in the Blaisdell Concert Hall.

It was a special time for Polynesian cast members Justin Uale (section leader), Michael Conti Scott Johnson, Herman Lavatai, Michelle Chow, Passie Danielson, Loni Finau, Sani-Dee Kekauoha, Kahala Mahikoa, Cindy Young, Paula Lowry and Lynne Sekaquaptewa, who all had family members or close friends attending the performances.

Native American cast members included Gary Fields (section leader), Raul Braun, Julius Chavez, Delvin Kennedy, Phillip Lee, Hank Nelson, Janae Adakai, Julia Cook, Merriam Cook, Sharon Grosenbach, Lorraine Hall, Barbara Lujan, and Kim Penn. Latin performers included Francisco Ruiz, (section leader), Raul Ayllon, Al Roy, Jorge Valencia, Cindy Terry and Ruth Guirola. The technical staff consisted of Ken Cromar, Paul Ellsworth, Doug Hendrickson, Mike Magelby and Lisa Suabek.

Royal treatment was on tap for the group as they visited Taiwan (the Republic of China), sponsored by the Pacific Cultural Foundation, the Generation was hosted at numerous banquets featuring dozens of courses of Chinese foods. A Mongolian barbecue was the highlight of the many sumptuous meals which the hosts had arranged.

In Taipei, the group performed at the Dr. Sun Yat-sen Memorial Hall while the show in Taichung was at Feng Chia University. The Kaohsiung performance was in the Chang Kai-shek Memorial Auditorium.

Back in Taipei, at the request of the Minister of Defense, the Generation performed at the Armed Forces Activities Center for a packed audience of military cadets. At another huge banquet following the performance, the Minister of Defense and his wife presented each member of the tour group with a personalized quartz wrist watch.

The cadets then joined the Generation members in singing two Chinese folk songs which the group had learned for the show. The evening ended with the BYU students inviting the cadets to join them in a traditional Indian friendship (round) dance.

The group was challenged by the hot and humid weather in the Philippines, but was also provided with more opportunities to see the vivid customs and cultures of another way of life. Streets of Manila were packed with the typical Filipino mode of transportation known as "Jeeps", a converted World War II army jeeps, which competed for passengers and completely congested the roadways. A visit to a Philippine fort which the Japanese converted into a prison and torture camp also told of the

suffering of the Filipino people during World War II.

Clark Air Force Base was the host for the Generation during their stay in the Philippines, and the cast stayed with members of the Church on the base. Wallace Air Station, a small outpost several hours by bus northeast of Clark was the site of the first show. The mess hall for the enlisted men numbering just over 100 was quite small, but the Generation adapted to the situation and were also pleased that about a dozen local members of the Church were in attendance. The day's travel included two flat tires on the Air Force bus that was the group's transportation, but the Generators were able to cook off the South China sea at their oceanfront hotel.

Back at Clark the next day, the show was held in the largest of several theatres on the base, and the audience was packed with servicemen and local people.

Despite the negative connotation that goes with a "cultural" show, in the eyes of the servicemen, the audiences at both show were warm and enthusiastic. The commanders at both performances had great praise for the show.

Hong Kong is a shopper's paradise and the Generators managed to get in a lot of souvenir hunting and sightseeing on subways, ferries, buses and cabs despite a busy schedule.

The group had three performances in the City Concert Hall in addition to the television taping (as was the case in Taipei). The Chinese audiences again appreciated the group's efforts at giving narrations and selected numbers in Chinese. Dr. Williams worked diligently with cast members each day of the tour to perfect their tones and phrases, and many of the Chinese commented favorably on the group's proficiency at speaking Chinese.

They also managed to find all the nearby McDonald's and Burger Kings, holding on to the last vestiges of American eatery before entering into mainland China.

By train into Guangzhou (Canton) and then by plane to Beijing, the group was gradually introduced to lifestyle, food and customs in the People's Republic of China. The national guides from the China Youth Federation, sponsors of the group, included Mr. Wong, Lili, and Mr. Chen. They accompanied the Generation throughout the entire tour, although local guides assisted in each new city. The group had been joined in Hong Kong by Elder Neal Maxwell of the Council of the Twelve, and his wife, Colleen, as well as Bruce Olsen, assistant to the president for University Relations at BYU, and his wife, Christine.

In Beijing the Generation performed three times in the Red Tower Theater with one of the shows being taped for later showing on national television. Sightseeing stops for the group included the Great Wall (the Chinese say a man is not a man until he has climbed the Great Wall), Tien-an-Min Square, Mao Tse Tung's tomb, the Forbidden City, The Summer Palace and the Ming Tombs, as well as the pandas at the Peking Zoo.



Lamanite Generation president Hank Nelson greets Chinese after show. (Photo by Mark Philbrick, BYU Public Communications)

The group drew the interest of the crowds everywhere they went, as the curious came close to read name tags and to receive BYU buttons and postcards of the Generation. Food was again in abundance, and a Peking duck dinner was the highlight of this stopover as group members were served every part of the duck except the feathers and the quack!

Harbin featured another warm reception as the Generation was the first American performing group to visit that city. The BYU delegation was enthusiastically welcomed by students at the Harbin Institute of Technology and a youth leadership training camp, where cultural exchanges of songs and music followed in-depth question and answer sessions in both instances.

A visit to a children's park, where nearly 30 Chinese children from 8 to 11 years of age run a miniature railroad, was one of the highlights of the tour. The smiling, saluting youngsters ran out to greet the BYU group as they approached the train station.

The girl who was the manager of the station conducted a short briefing in a very poised and eloquent manner, introducing each of her fellow "employees," and then they escorted the group to the train for a ride around the park. At the "Beijing Station," everyone got off the train and Elder Maxwell and his wife were escorted into the train engineer's seat for a brief look. Then the ride resumed back to the point of departure and the Chinese children posed for pictures with the group in front of the station.

The Generation performed twice in Harbin, an evening show in the Municipal Auditorium and then for nearly 5,000 young people in an athletic arena the next day. The group's performance was preceded by acrobats, balancing acts, songs and dances shared by local artists.

In Changchun the Generation visited China's most famous motion picture studio and were given a tour of the grounds by several of the country's most famous movie stars. The BYU group also participated in a cultural exchange with students at the province's college for fine

arts, as acclaimed in China as the Julliard School for Music is renowned in the U.S.

In Shenyang the group visited a small arts and crafts factory, and as in Changchung, did one show during their brief stay. Each evening as the group's bus approached the hotel, staff members would turn on the Christmas lights which decorated the face of the hotel in a friendly "welcome home" for the Generators.

Shanghai was the next stop where the group performed twice (as in Harbin, only one show was scheduled, but at the request of the tour leaders, the sponsors scheduled an additional performance) with more sightseeing, banquets and trips to the Friendship Store to buy souvenirs.

Points of interest included the Shanghai Youth Palace for another cultural exchange, a workers' apartment complex to visit with families and learn of their lifestyle, a visit to a kindergarten where the children performed for the Generation, and a trip to a people's commune including visits with farm families, a tour of a medical clinic and a 22-course lunch. Ken and Lynne Sekaquaptewa also had the opportunity to visit with a dozen of his relatives in Shanghai, the city of his mother's birth.

Guilin proved to be the most scenic of the cities visited, with its majestic, and sometimes eerie looking limestone rock formations jutting up everywhere across the horizon. A leisure four-hour boat ride offered a relaxing repose from the hectic schedule prior to another performance. And as the group was setting up for the show, they took the opportunity to dress up their three national guides as an Indian fancy dancer, a Latin senorita, and a Tahitian dancer. The trio said they were honored to wear the group's costumes. The morning of their departure from Guilin, the group toured a majestic Carlsbad Cavern-type cave on the outskirts of town.

Returning to Guangzhou to a more relaxed schedule, the group paid their last visits to the Friendship Store, did their final sightseeing excursions and

climaxed their stay with a performance to a packed audience in the magnificent Sun Yat-sen Memorial Hall, before television cameras. With mixed emotions, the Generation had performed its final show of the tour.

Perhaps the most lasting memories of the tour will be the special relationships that the members of the group developed with Mr. Wong, Lili, Mr. Chen, and the many Chinese in audiences, at tourist spots, in stores and hotels when individual group members took the opportunity to visit, one-on-one.

As the last days of the tour wound down, the three guides were attending devotionals and prayer meetings more frequently, and even kneeling with the group in prayer. It was a tearful scene at the train station in Guangzhou as the group prepared to leave for Hong Kong; Mr. Wong, Lili, and Mr. Chen shook hands and exchanged hugs with members of the group, reflecting upon the events of the previous three weeks in China, and the love and friendship that had developed.

It was a special experience for the group to be accompanied by Elder Maxwell in China, as he took time from his busy schedule to conduct firesides several times throughout the tour, to instruct and teach, and answer a variety of gospel questions posed by members of the group.

His apostolic prayer, blessing the people of China, as the group gathered in the Pavilion of a Thousand Springs in the Forbidden City in Peking—the same place where Elder James Faust rededicated China for missionary work during the Young Ambassadors tour in 1979—was a spiritual highlight of the Lamanite Generation's visit to the People's Republic of China.

And Elder Maxwell noted that when history books recall the developments that led to increased friendly relationships between China and the United States, the tour of the Lamanite Generation will be prominent among those events contributing to the opening of doors that for so many years have been closed.

Media Still Carries Bad 'Image' Of Indian People

Buffalo Bill's Wild West Show is alive and well today.

This may sound strange because his show hasn't been on the American entertainment circuit for nearly 100 years.

But the image of Indians created by the Buffalo Bill show still lingers on—through motion pictures, television shows and textbooks.

Evidence of this is being examined carefully in a contemporary Indian affairs class taught at Brigham Young University by Dr. Janice White Clemmer, assistant professor of American Indian education and history—herself a mixture of Wasco, Shawnee and Delaware Indian tribes. She is the first Indian woman in the U.S. to earn two doctoral degrees (one in cultural foundations of education and the other in history—both from the University of Utah).

Included in the Indian Affairs class is the viewing of a five-part videotape series on Indian images as portrayed in the movies and television. The series is narrated by Will Sampson, an Indian who had a supporting role in the former "Vegas" TV series. The videotape series was produced by Cinema Associates, Inc. of Seattle.

"Images portrayed on Indians in most movies, television shows, cartoons and textbooks stereotype them as the bad guys—perpetuating the same type of negative image which Buffalo Bill's and Pawnee Bill's shows produced," Dr. Clemmer said. "Throughout history, the Indians seem to be portrayed as stumbling blocks for Europeans immigrating to this continent."

She pointed out that earlier in American history, the federal government pushed for

assimilation of Indians into Anglo society, but it was difficult for Native Americans to give up something in exchange for another culture.

Therefore, in comes the traditional "Indian" look: staid, ferocious and wrapped in a blanket or dressed in a beaded buckskin.

"But Indians in the early entertainment shows went along with the image for economic reasons," Dr. Clemmer said. "As time went on, fancy dancing was developed in these shows because the audiences demanded more exciting dances. Many traditional dances are not the reveling or rollicking entertainment non-Indians wanted to see."

"In 1890, however, the government published circulars saying that Indians could not be used in wild west shows because the shows were unbecoming and dehumanizing. But ironically, we can see similar concepts in recent movies and television shows."

The historian observed that it's amazing to witness man's inhumanity to man. "As the federal government attempted to make Indians more responsible, the government seemed to be speaking from both sides of its mouth—what with the land fraud, marriages to grab land from the Indians, adoption of orphaned Indian children, and outright thievery—all actions to which the Great White Father turned a blind eye," she said.

When Indians were first portrayed in the movies, the people in those roles were not Indians. "Most portrayals were negative," she added, "and, for the most part, no respectable Indian would play the negative part. Besides, Indians were thought by movie makers to have no talent."

"Indians were not acceptable as playing leading roles because the producers didn't believe the public would accept Indians in modern dress," Dr. Clemmer pointed out. "In some western movies, all the Indians and non-Indian extras were spray painted to be one color (to portray Indians), and they all had the same type of black wigs and the same basic clothing worn by the Plains or Apache tribes."

She said that Indians are not all one color and that often a

variety of tribes may live on one reservation.

But so often in the movies, all Indians are portrayed as living and dying in Monument Valley. "Some people are shocked that ALL Indians are not the same," she added. One eastern student in her class even asked if Indians still live in teepees.

Non-Indians are still portraying Indians in lead roles. "As Indian as the movie 'Windwalker' is, the lead role is portrayed by an Englishman named Trevor Howard," she said. "His acting was good, but they had to cover him with makeup. Surely there are numerous Indians with good acting ability who could have played that part. The remainder of the cast was Indian."

Dr. Clemmer observes that movies are made to be marketable, but that the persistent demeaning of Indians in the movies is no longer tolerable. In the movies "Cheyenne Autumn," "Soldier Blue," "Little Big Man" and "A Man Called Horse," a statement is made that is seemingly positive toward Indians.

"But most movies portraying a positive image of Indians don't go far enough today," she adds.

"An exception is the movie 'Three Warriors.' The movie portrayed Indians as real people with problems. But after seeing the movie 'Seems Like Old Times'—in which two BYU Indian alumni (Ray Tracey and Joe Running Fox) portray Indians in trouble with the law, have low morals and drinking problems—the old stereotyping seems to shift back again."

Producers apparently feel that Americans are not ready to see Indians portrayed with good values and concerns. "They continuously portray Indians as unreal people—as exotic creatures to be pitied. This is a great disservice to all," the historian said.

Dr. Clemmer pointed out that Jay Silverheels, an Indian who portrayed Tonto in the Lone Ranger series, attempted to upgrade Indians in Hollywood roles and othe movie crafts. But there weren't enough people with money to support the move.

She observes that in the recent movie "The Legend of the Lone Ranger," Tonto at least seemed to be his own man—intelligent and articulate. "This is quite a contrast to most Indian portrayals of the drunken and lazy Indian," she said.

In the movie about the life of Ira Hayes, a Pima Indian from Arizona who appeared in the famous World War II flag raising photograph at Iwo Jima, Jewish actor Tony Curtis portrayed Hayes. "It was a true story but was rather difficult to swallow when Curtis took certain liberties and had a Brooklyn accent, too."

Perhaps a true incident at Frontierland in Disneyland sums up the problem, she said. An Indian family in contemporary clothing was visiting the Indian village when some park visitors asked them to move out of the way because they wanted to photograph "real" Indians. The "exhibition" Indians were dressed in buckskins and headdresses.

"The continuation of these old images in the movies, on television and in textbooks is



Carolyn Seneca Steele and her husband Lynn were "parents" to the Lamanite Branch at BYU during the past two years. (Photo by Hal Williams)

First Indian Woman ...

Continued from Page 1

"Many people who got to law school have a member of their family who is already connected with the law profession," she said. "Most Indians, however, don't have someone in law with whom to relate."

"I would like to see more Indians view law as an excellent career choice. It's not out of reach. They may become the first in their family or tribe—but they can do it."

She observed one thing from

her law classes that may be applicable to anyone: people have more control over their own affairs than they realize, so they should act with strength on whatever is in their favor.

Carolyn's classwork is complete, but she's spending the summer studying for the bar exam at the end of July. If she passes, she'll establish a full-time law practice in Boise—and take care of legal matters for the family business.

Hard Work Pays Off For Honor Roll Students

By Mable H. Franklin

For the winter semester, a number of students were able to excel academically in the various disciplines.

The following students received a GPA of 3.00 to 3.39 with 12 or more semester hours:

Joanne Adakai, a Navajo from Monument Valley, Utah, a senior in Native American Studies; Leeanna Arrow Chis, Ute from White Rocks, Utah, a sophomore in political science; Marlene Begaye, a Navajo from Salt Lake City, Utah, a senior in electrical engineering; Leander Bergen, a Navajo from Tuba City, AZ, a junior in psychology; Elizabeth Bizardi, a Navajo from Tonalea, AZ, a freshman in Native American Studies; Anthony Canty, a Catawba from Rockhill, SC, a senior in history; Patricia Chischilly, a Navajo from Manti, Utah, a junior in Native American Studies; Linda Curley, a Navajo from Chinle, AZ, a senior in nursing.

Thomas Dicus, a Creek from Thatcher, AZ, getting his master's; Marjorie Field, a Salteaux from Edmonton, Alberta, Canada, a senior in special education; Maxine Gorman, a Navajo from Chinle, AZ, a freshman in Native American Studies; Sharon Grosenbach, a Isleta Pueblo from Isleta, NM, a junior in University Studies; William Hatch, a Navajo from Fruitland, NM, a senior in Painting; Arlene Hatfield, a Navajo from Springville, Utah, a senior in art education composite; Nancy Jacobs, a

Lumbee from Provo, Utah, a senior in community health; Penny James an Iroquois from Yakutat, AK, a senior in University Studies; Emerson Lamaquahu, a Hopi from Brigham City, Utah, getting his master's.

Angela Martinez, a Navajo from Albuquerque, NM, a senior in special education; Alfreda Nagitsy, a Shoshone-Bannack from Ft. Washakie, WY, a sophomore having a non-major; Merlin Pacheco, a NW Shoshone from Brigham City, Utah, a senior in history; Delbert Paquin, a Zuni from Zuni, NM, a sophomore in political science; Lavay Sandman, a Navajo from Tohatchi, NM, a freshman in Native American Studies; Frank M. Shields, a Shoshone/Maiou from Portola, CA, a junior in history.

Randall Simmons, a Southern Paiute from Moapa, Nv, a freshman in Native American Studies; Cheryl Tolino, a Navajo from Cedar City, Utah, a sophomore in Native American Studies; Allie Walking Eagle, an Assiniboine/Sioux from Provo, Utah, a junior in Native American Studies; James M. Watchman, a Navajo from Winslow, AZ, a sophomore in mechanical engineer; Floyd Martin Wyasket, a Ute from Ft. Duchesne, getting his master's; Mary Sandoval Yazzie, a Navajo from Lukachukai, AZ, a senior in elementary education; and Trula Ann Jame Yazzie, a Navaho from Window Rock, AZ, a sophomore in nutrition.

harmful to the youth of all racial groups," Dr. Clemmer pointed out. "There are many urban Indian youngsters who get confused on these issues. Many put on headbands, high boots and ribbon shirts because that is what they think they should do to prove they're real Indians."

She admits that the film industry may be having a difficult time making money.

But there are a variety of

talents, abilities and positive human traits in the spectrum of Indian life. Unfortunately, the negative image is persistent and focused upon—thus tainting all Indians.

"Hollywood and New York create a great disservice to Indians (and to all other Americans) in most portrayals of Native Americans. This is unjust and morally wrong," she concluded.



DR. JAN CLEMMER

Open Letter To Students

Open Letter To:
Tribe of Many Feathers
American Indian Students at
Brigham Young University and
BYU Pageant Committee

I would like to thank you for letting me share Indian Week and the Miss Indian BYU Pageant with you.

The honor you presented to me in Harold Cedartree's memory at the Pow-Wow and the Banquet presentation of the statue, left me with a fullness. My heart soared with eagles that night.

The reason I asked that the dance contest be a memorial to Harold Cedartree was because he shared a dream with me for the Indian people. That dream will become a reality at Brigham Young University for the Indian students through the grant from the Marie Stauffer Sigall Foundation, Mitizi Briggs, President.

The students at BYU will benefit from the various programs and activities throughout the year from this grant.

I hope you will go forward, ask about it, and take advantage of the opportunities.

Thank you again for being so beautiful.

Your Indian Sister
Clara Seele
Cherokee, Oklahoma

Indians Name 'Timp'

Hidden behind the rather severe countenance of the western face of the Wasatch Range are many areas of distinctive beauty. Such a spot is to be found in the canyon of the American Fork River.

There a person may view the splendor created, in part, by the small stream whose relentless action has gouged a narrow V-shaped gorge in the mountainside.

The spectacular scenery alone is reason enough to draw people into this area. There are, of course, many reasons for people to travel into the canyon and an important one is Timpanogos Cave National Mounument.

Timpanogos Cave National Monument is located on the north flank of Mt. Timpanogos, about 35 miles southeast of Salt Lake City, astride Highway U-80. The National Monument was established on Oct. 14, 1922, by proclamation of President Warren G. Harding under the power vested in him by "An act for the preservation of American antiquities" passed by Congress, June 8, 1906.

By issuing this proclamation, the President sought to promote the public's interest because the cave "is of unusual scientific interest and importance."

The action reserved from all forms of appropriation under the public land laws a "natural cave, known as Timpanogos Cave . . . with as much land as may be necessary for the proper protection thereof." Reserved by this act are 250 acres of land, within which are located three separate caves known individually as Hansen's, Middle, and Timpanogos.

Timpanogos mountain is at the approximate mid-sector of the series which form the north-south trending Wasatch Range. The peaks of the Wasatch rise as much as 12,000 feet and average about 10,000 feet in elevation. To the west of the range is the northeast section of the Great Basin province which was once occupied by Lake Bonneville.

Rising abruptly along the eastern borders of the Salt Lake and Utah valleys, the mountains tower about 7,000 feet over the lowlands. This sharp escarpment is, in part, attributed to the great Wasatch Fault which extends along the western front of the range.

When the Wasatch mountains were uplifted, the sedimentary rocks broke in many places - and it is along two of these local faults that the three caves in the Timpanogos group were found.

When white men first gazed upon Utah Valley and the majestic mountains which encircle Utah Lake, the region was inhabited by Indians who belonged to the group known as Utes (also spelled Eutaws, Yutas, Youtas, Utahs, etc.). The tribe living along the shores of the lake called themselves Timpanogotzis, (or "Fish Eaters") and the name was derived from the lake Timpanogos (Utah) around which they lived. (Some historians give the meaning of



Mt. Timpanogos towers above the BYU campus as the tallest peak around. (Photo by Mark Philbrik, BYU Public Communications)

Timpanogos as "rock or rocky").

In any case, these people were described by early explorers to be peaceful and industrious. The land on which they lived was fruitful, and the Indians apparently enjoyed a varied diet since they fished in the lake, raised corn and other crops, and hunted both large and small game.

Evidence that prehistoric peoples used the canyon of the American Fork River is to be found within the monument boundaries. One primitive painting and traces of at least one more have been found on the quartzite ledge which extends almost to the edge of the river at a point opposite the monument's administrative area.

The discernable figure, about ten inches high and six inches wide, appears to have the body and appendages of a man. However, the head is V-shaped with large ears and resembles that of a mule deer.

A reddish coloring substance was used, and it seems to have penetrated the quartzite to a slight degree. Near the paintings are a number of small pockets or niches in the ledge containing small desiccated corn cobs.

Other signs of primitive man were found in a small cave about two miles up the canyon on the north slope. Excavation of this cave was carried out in 1938 by Dr. George H. Hansen, of the Brigham Young University Geology Department.

Cultural remains excavated from the cave included artifacts of stone, bone, wood, and fiber. The stone items were arrow points, scrapers, knives, metates and manos.

Awls, flakers, chisels, gaming pieces, beads and other ornaments were made of bone. Wooden objects were few in number, these being mostly arrow shafts. Ropes and cords made of various animal and vegetable matter were also unearthed. Potsherds were dark, fire-blackened, unglazed and only one piece was decorated.

Of the many bones uncovered, those of three types of animals were of particular interest, since none is now

common to the area. They included one prairie dog, which now ranges to the north and east; three bears, having skeletal differences which indicate distinct types, but all probably allied to the Brown Bear; and a mountain sheep.

The cultural items tentatively establish the period of occupancy as immediately pre-European, and the origin of the inhabitants as with the ancestral Shoshone stocks from which the Utes are descended.

The first white man to record the scene around Utah Lake was the Spanish priest, Fray Silvestre Velez de Escalante. He was a member of the expedition headed by Fray Francisco Antanxio Dominquez which was seeking an overland route from Santa Fe, N.M., to the missions in California.

On Sept. 25, 1776, the group headed by these Franciscans entered Utah Valley through Spanish Fork Canyon. This was to be the farthest point of exploration of the trip.

The explorers went as far north as the present site of Provo and from vantage points picked out and named some of the major geographical features.

Utah Valley was named Nuestra Senora de la Merced (Our Lady of Mercy) while the American Fork River, which was identified by the grove of trees along its banks, was termed the Rio de Santa Ana.

Recognizing the natural richness of the area, Fray Escalante recorded in his journal the promising future the region would offer to settlement.

Envisioning irrigation of the sheltered valley, grazing in the mountains - which also promised mineral wealth, abundant fuel, and water - he could see all of the requirements necessary for the establishment of large communities.

By the early 1800's, Spanish and later American fur trappers were active along the streams feeding Utah Lake. Probably because of the activities of the Americans along a certain stream, it was given the name of American Fork. According to George F. Shelley, "the lake was considered a nucleus of a water

system, and the streams running into it were known as forks."

By the end of 1847, the vanguard of Mormon pioneers were creating a city near the shores of the Great Salt Lake in what was then Mexican territory. Within two years, pioneers were being sent from the burgeoning city to develop other communities preparatory to forming the State of Deseret. In 1850, first American Fork and then the communities of Lehi, Pleasant Grove, and Alpine were settled in the immediate vicinity of the American Fork Canyon.

Because of the increasing tension between the Northern and Southern States, troops of the controversial Johnston's Army were withdrawn from Camp Floyd in Cedar Valley, west of Utah Valley, in 1861, and reassigned to posts in the east.

These troops had been sent to the territory to quell the "Mormon Rebellion." The army's presence in the valley had a quieting effect upon the Indian people; but later, emboldened by the withdrawal of the military force, they threatened settlements and the overland routes to the west coast.

To control the situation, soldiers were sent in 1862 to Utah from California to stations at Camp Douglas a few miles east of Salt Lake City.

Many of these troops had been miners and prospectors during the California Gold Rush of 1849, and soon became aware of the abounding mineral deposits in this region.

One group of soldiers prospecting in the Oquirrh Mountains discovered rich deposits in Bingham Canyon. Since then many millions of dollars worth of metalliferous ores have been extracted from the various mining districts found in Central Utah.

Though the variety of minerals encountered in the mines of the region is great, the most valuable and exploited deposits are the ores of lead, zinc, silver, copper and gold.

In 1865, the first legitimate mining claim was established in the Wasatch Mountains near Alta, Utah, by Silas Brain; concurrently other locations

were made in this area. Then, in 1869, J. B. Woodman located the very rich Emma ore body and the boom was on in the fabulous Cottonwood district.

The American Fork mining district did not experience intensive mining activity until 1870, when a fairly rich deposit was found at the Miller mine in the drainage basin of the North Fork. After the Miller discovery many prospects were opened, but only a few proved successful.

By 1880, the few mines that were producing in the district had depleted their known reserves and for the next decade operations were limited to development work and small leases. Occasionally a rich pocket, such as the Tyng, is found in the area, which renews interest, but to date they have been of limited extent.

Envisioning large scale mining in American Fork Canyon, a group of easterners, headed by William K. Vanderbilt, financed the construction of a narrow gauge railroad from the town of American Fork. The railroad was originally planned to extend to the mining camp at Forest City. Steep grades prohibited the completion of the last few miles and it was terminated at Deer Creek.

Operation of the line commenced in 1872, but it was short lived, and by 1878, the tracks had been torn up for salvage. The old railroad bed, which paralleled the American Fork River, later proved useful as a wagon road. In fact, part of it is still being used by Utah State Route U-80, which served the canyon. Within the monument a small section of it is used for a picnic area, being one of the few level spots on the canyon floor.

While the wealth derived directly from the mines in American Fork district was limited, the benefits accruing indirectly are available to all who wish to partake of them. Without doubt the mining boom spurred the opening and development of the rugged canyon and today more than one million people annually enjoy the drive over the "Alpine Scenic Loop".

It's a great trip any time of year except in winter when the road is closed.